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McGuire, George Alexander, 1866-1934.

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Universal Negro Catechism.

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UNIVERSAL NEGRO CATECHISM

A Course of Instruction in Religious and Historical Knowledge Pertaining to the Race

Compiled by

Rev. George Alexander McGuire, M.D.

Issued by

Authority of the High Executive Council,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

1921

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Q. What is God?

A. God is a spirit, that is to say, He is without body, or visible form.

Q. Are there more Gods than one?

A. No; there is but One living and true God.

Q. Mention some of the attributes of God.

A. He is everlasting, omnipotent, omniscient, omnipresent, and of infinite wisdom, goodness, truth, love, holiness, justice and mercy.

Q. By what title do we address God?

A. "Our Father in Heaven."

Q. Why is God called "Father?"

A. Because He is the Creator of all beings, visible and invisible, and the Maker of all things in the natural world.

Q. Are all human beings then the children of God?

A. Certainly; He is the great All-Father, and all members of the human race are His children.

Q. How did God create man?

A. Male and female created He them after His own image, in knowledge, righteousness, and holiness, with dominion over all the earth and the lower animals.

Q. Did God make any group or race of men superior to another?

A. No; He created all races equal, and of one blood, to dwell on all the face of the earth.

Q. Is it true that the Ethiopian or Black group of the human family is the lowest group of all?

A. It is a base falsehood which is taught in books written by white men. All races were created equal.

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Q. What, then, is the chief reason for the differences observed among the various groups of men?

A. Environment; that is, conditions connected with climate, opportunity, necessity, and association with others.

Q. What is the color of God?

A. A spirit has neither color, nor other natural parts, nor qualities.

Q. But do we not speak of His hands, His eyes, His arms, and other parts?

A. Yes; it is because we are able to think and speak of Him only in human and figurative terms.

Q. If, then, you had to think or speak of the color of God, how would you describe it?

A. As black; since we are created in His image and likeness.

Q. On what would you base your assumption that God is black?

A. On the same basis as that taken by white people when they assume that God is of their color.

Q. Who is Jesus Christ?

A. The Redeemer of all mankind.

Q. What does the name "Jesus" mean?

A. It means "a Saviour."

Q. What does the name "Christ" mean?

A. It means "Anointed."

Q. Why is Jesus Christ spoken of as "God's only Son," when we are all sons of God?

A. Because He is the only-begotten Son, begotten of His Father before all worlds, while we were created since the world began.

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Q. Who was His mother?

A. Mary, the Virgin, blessed among women.

Q. Who was His foster-father?

A. Joseph, the carpenter of Nazareth.

Q. Where was Jesus born?

A. In Bethlehem, a town six miles from Jerusalem.

Q. Who came from far to worship the infant?

A. Wise men, called "Magi."

Q. How many Magi came?

A. It is generally believed that there were three: Caspar, Melchior, and Balthazar, and that Balthazar was of the Negro race.

Q. Who sought to slay the infant child?

A. Herod, King of Jerusalem.

Q. Where did His parents take Him for refuge?

A. Into the land of Egypt, on the Continent of Africa.

Q. How long did He live in Africa?

A. Until He was two years of age.

Q. Where did He spend the rest of His life?

A. In Palestine, the Holy Land.

Q. How old was He when He was crucified?

A. Thirty-three (33) years.

Q. Upon whom did they lay His cross as He ascended Mount Calvary?

A. Simon, the Cyrenian, a man of Africa.

Q. How many times then in His life do we find mention of Africa?

A. Three times: when the wise men visited Him at His birth; when He was taken to Egypt for safety, and when He was about to be crucified.

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Q. Of what race was Jesus Christ?

A. The Hebrew race, through Abraham, Judah, David and others.

Q. Of what larger group is the Hebrew race a part?

A. The Semetic.

Q. Was there any admixture of other blood than Semetic in the veins of Jesus?

A. Yes.

Q. Give an instance.

A. Pharez, the son of Judah, and an ancestor of Jesus, was born of Tamar, a woman of Canaan and a descendant of Ham.

Q. Mention another instance.

A. Rahab, the mother of Boaz, who was the great-grandfather of David, was also a Canaanite woman.

Q. For what purpose did Jesus die?

A. For the salvation of all men without distinction.

Q. What contains the sum of His teachings?

A. The Sermon on the Mount.

Q. Where is that to be found?

A. In the 5th, 6th and 7th Chapters of the Holy Gospel according to St. Matthew.

Q. In which verse do you find the essence of that sermon?

A. In the 12th verse of the 7th chapter.

Q. Repeat it.

A. "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."

Q. What name is usually applied to this verse?

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A. The "Golden Rule."

Q. How did Jesus Christ summarize the Ten Commandments, which were given to the world by Moses?

A. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets."

Q. What did Jesus Christ teach as the essential principle of true religion?

A. The universal brotherhood of man grow out of the universal Fatherhood of God.

Q. Did His Apostles preach the same truth?

A. Yes; especially St. Paul, who is known as the great Apostle to the Gentiles.

Q. Mention a verse in this connection from the writings of St. Paul?

A. Colossians 3rd chapter, 11th verse (R.V.) "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all."

Q. Did St. Peter also proclaim the same doctrine?

A. Yes; for in the Book of the Acts of the Apostles, 10th chapter, 35th verse (R.V.), he says: "Of a truth I perceive that God is no respector of persons: bot in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

Q. Will there be any separation of men in Heaven?

A. No; for in the Book of the Revelation of

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St. John the Divine, it is written in the 7th chapter, 9th verse (R.V.), "After these things I saw and beheld a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb."

Q. Is it true that Noah cursed his son Ham?

A. No; he cursed Canaan, the youngest son of Ham, saying, "Cursed be Canaan; a servant of servants shall he be unto his brethren."

Who are the descendants of Canaan?

A. The Canaanites who dwelt in Palestine before the Jews took possession of it.

Q. Are Negroes concerned in this curse of Noah?

A. Certainly not.

Q. How are the people of our race described in the Holy Scriptures?

A. As Cushites or Ethiopians.

Q. From whom did they descend?

A. From Cush, who was the first son of Ham and the grandson of Noah.

Q. Who was the most famous son of Cush?

A. Nimrod, the first mighty man of the earth.

Q. What saying concerning him became a proverb?

A. "Like Nimrod, a mighty hunter before the Lord."

Q. What is really the fact about Nimrod?

A. He was the pioneer explorer and nation builder.

Q. Of what Kingdoms was he the founder?

A. Babylon and Assyria.

Q. What great city in Assyria did he build?

A. Nineveh, its capital.

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Q. Who was Ishmael?

A. The son of Abraham and Hagar.

Q. Who was Hagar?

A. An African from the land of Egypt.

Q. How were Hagar and Ishmael subsequently treated?

A. They were driven out of Abraham's house into a wilderness to provide for themselves.

Q. Who was the wife of Moses, the great leader of the Jews?

A. Zipporah, an Ethiopian woman.

Q. Who was her father?

A. Jethro, a prince and priest in Ethiopia.

Q. When did Moses go to Ethiopia?

A. When his life was threatened by Pharaoh, king of Egypt, for having slain an Egyptian.

Q. Was Moses marriage pleasing to his relatives?

A. No; Miriam, his sister, who was a prophetess, and Aaron, his brother, who was a priest, both upbraided him for having married an Ethiopian woman. Read Numbers 12:1.

Q. What does this show?

A. That race prejudice is as old as the human family, and that even religious teachers are not free from it.

Q. What punishment came to Miriam for speaking against the Ethiopian woman?

A. She became afflicted with leprosy, and was placed in quarantine for seven days until Moses prayed for her restoration.

Q. What appears, then, to be the most effective cure for race prejudice?

A. Leprosy.

Q. From whom did Moses first receive in-

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struction in the principles of civil government?

A. From Jethro, his father-in-law. Read Exodus, 18th chapter.

Q. Who was the guide to Moses when he led Israel through the wildereness?

A. Hobab, his brother-in-law, the son of Jethro. Read Numbers 10:29-32.

Q. Who is responsible for the color of the Ethiopians?

A. The Creator, and what He has done cannot be changed. Read Jeremiah 13:23.

Q. Mention a verse in the Bible in which a person of black color was proud of the fact.

A. "I am black, but comely, O ye daughters of Jerusalem." Solomon's Song 1:5.

Q. Explain the connection.

A. Shulamith, daughter of Pharoah, king of Egypt, betrothed to King Solomon, thus describes herself to her Jewish rivals.

Q. How do the best Negro scholars translate the words mentioned above?

A. "I am dark, and comely." It seems that white translators use "but" in preference to "and" to create the impression that one who is *dark* is not expected to be *comely*.

Q. Who first informed David of the death of Absalom, his son?

A. A fleet runner of the Cushite or Ethiopian race. Read 2 Samuel 18:21, 23.

Q. What person went from Africa to visit King Solomon?

A. Balkis, the wise and wealthy Queen of Sheba.

Q. What African people claim that their emperors are descended from Solomon and the Queen of Sheba?

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A. The Abyssinians.

Q. By what name are the Abyssinian Emperors usually known?

A. Menelik.

Q. When the prophet Jeremiah was in prison, who was it that brought about his release?

A. A God-fearing Ethiopian official by the name of Ebed-Melech. Read Jer. 38:7,10,12.

Q. What distinguished African personage was baptized by St. Philip?

A. An Ethiopian eunuch, a high official in the Court of Candace, Queen of the Ethiopians. Read Acts 8:27.

Q. Who was the first great military genius whose deeds are recorded in the Bible?

A. Zerah, an Ethiopian general, who commanded an army of a million men and 300 chariots.

Q. Mention a verse of Scripture which refers to the precious stones of Ethiopia.

A. "The price of wisdom is above rubies, the topaz of Ethiopia shall not equal it." Job 28: 18, 19.

Q. What is the first Book of Enoch?

A. It is a sacred book as old as others which were included in the present Bible, but which was left out of the collection intentionally by white men.

Q. Why did they not include it in the Bible?

A. Because it was taken from the literature of the Ethiopians, and was known as Ethiopic Enoch.

Q. Mention one thing stated in this Book of Enoch about our race.

A. "We are true sons of God."

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Q. Was not this Book read by the early Christians?

A. Yes; it was read by them for 300 years.

Q. What prediction made in the 68th Psalm and the 31st verse is now being fulfilled?

A. "Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God."

Q. What does this verse prove?

A. That Negroes will set up their own government in Africa, with rulers of their own race.

HISTORICAL KNOWLEDGE

Q. Whom did the ancients call Ethiopians?

A. All men of dark-brown or black color.

Q. Why did they select this name?

A. Because "Ethiopian" is derived from a Greek word which means "sun-burnt."

Q. To whom was the name more particularly given at a later period?

A. To the inhabitants of the countries south of Egypt and west of the Red Sea, in Africa, along the upper Nile Valley.

Q. What place was the first important capital of Ethiopia?

A. The island of Meroe, formed by the junction of two tributaries of the River Nile.

Q. What celebrated oracle was located there?

A. The oracle of Jupiter Ammon.

Q. Tell what you can of Meroe.

A. The extraordinary fertility of the soil, the abundance of animals and metals, made it the chief resort of all inhabitants of adjacent parts, as well as the emporium of Egypt. Carthage, Arabia, and India. Even as early as 1000 B. C. it was counted as one of the most powerful states of the world.

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Q. What connection had the Ethiopians with the Egyptians?

A. They were kindred nations, but were constantly at war, sometimes the Egyptians being subject to the Ethiopians, and sometimes the Ethiopians to the Egyptians. Later, both nations emigrated freely into each other's country, and the greatest kings of Egypt, especially Rameses I, II, and III were Ethiopians. We cannot separate the early civilization and accomplishments of the Egyptians and Ethiopians. Their religion, art and form of government were identical, and both of these African nations contributed to build a high civilization when Europe was still a continent of barbarians.

Q. Name some of the ancient university cities of Egypt.

A. Memphis, Thebes, Heliopolis.

Q. Where was Memphis located?

A. About nine miles south of where Cairo now stands.

Q. Describe Memphis as it was 4000 years ago.

A. It was the seat of the highest culture of the world. Its avenue of sphynxes compelled the admiration of the world; its magnificent temple was thronged with pilgrims from over the world. In its university, Moses, the leader and lawgiver of Israel, received theological and scientific instruction. Greece sent her Homer, Thales and Solon to Memphis to receive the finishing touch, and Plato himself spent thirteen years there getting inspiration.

Q. What shepherd race lived in Egypt as

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slaves during this time?

A. The Hebrews.

Q. Were the Hebrews regarded as social equals when they first came into Africa from Asia?

A. No; the cultured Egyptians looked upon them as an inferior people and considered it an abomination to eat at the same table with the shepherds.

Q. What unrivalled monuments of African architecture are still the wonder of the world?

A. The pyramids and sphynxes.

Q. What are hieroglyphics?

A. The ancient African characters or system of writing on stone by which our early achievements have been preserved.

Q. Who destroyed the ancient Ethiopian capital on the island of Meroe?

A. The Romans under Augustus and Nero, during the first Christian century.

Q. What is the most powerful Ethiopian state in existence?

A. Abyssinia, whose emperors are known as Menelik, the first being a son of Solomon and the Queen of Sheba.

Q. What was the fate of the African people other than the Egyptians and Abyssinians?

A. Dwelling in the Hinterland, and their civilization destroyed by the Romans, they lapsed into a wild and nomadic life. Multiplying rapidly, they formed numerous tribes and soon peopled the whole African continent. For over a thousand years they lived unknown to white men.

Q. Did they lose all their knowledge of the civilization, arts and sciences of their ancestors?

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A. No; they retained the tribal form of government with Kings and Chiefs; they pursued such arts as agriculture, smelting of iron, and the weaving of cotton. They also practiced medicine. and knew certain medical facts and treatment which white men have since learned in Africa and claimed as their discoveries.

Q. Mention one of these medical facts.

A. They knew that sleeping sickness was caused by the bite of the tse-tse fly, and Koch, a German physician learned this from them and published it to the world as his discovery.

Q. To whom do foreigners resort for the most effective treatment of African fevers?

A. The native herb-doctors.

Q. Who were the first Europeans to get in touch again with the Africans who had then covered all of West, Central, South and East Africa?

A. The Portuguese, who were great navigators.

Q. Were the Africans heathen when these white men visited them?

A. No; most of the tribes had very clear ideas about God, or gods, and worshipped after their own rites.

Q. Were they immoral?

A. No; the native Africans are the most moral people in the world. Their vices have come from contact with immoral white people. Wherever white men go they sow the seeds of immorality.

Q. What terrible institution began with the visits of the Portuguese to Africa?

A. Slavery.

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Q. What European nations conducted the traffic in African bodies and souls?

A. Portugal, Spain, England, Holland, and others.

Q. Where were these slaves chiefly taken?

A. To the West Indies and North and South America.

Q. How long did slavery last in the Western Hemisphere?

A. For over 250 years.

Q. When and how were the West Indian Negroes emancipated?

A. In some islands on August 1, 1834, and in others on August 1, 1838; by an Act of the British Parliament.

Q. How and when were American Negroes emancipated?

A. By Proclamation of President Abraham Lincoln, January 1, 1861; although this proclamation did not become generally effective until after the close of the Civil War in 1865.

Q. Have Western Negroes benefited from their forcible exile from Africa?

A. Yes; they have progressed wonderfully in the arts and sciences, in industrial skill, and in the possession of property.

Q. Do they enjoy all their civil rights in the alien countries in which they live?

A. No; while in theory they possess all the rights and privileges of other citizens, they are denied the full enjoyment thereof in practice.

Q. Will Negroes ever be given equal opportunity and treatment in countries ruled by white men?

A. No; they will enjoy the full rights of

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manhood and liberty only when they establish their own nation and government in Africa.

Q. What great event occurred in 1492?

A. Christopher Columbus made his first visit to the West Indies.

Q. Was Columbus the real discoverer of the West Indies and America?

A. No; it has been recently proven by a professor of Harvard University that Negro navigators crossed the Atlantic from Africa to the Western Hemisphere, visiting several of the islands of the Caribbean Sea and the mainland of America.

Q. What proof of this fact exists?

A. Tobacco and peanuts were brought by these Negroes from Africa and given to the Indians, who soon learned to cultivate and use the same.

Q. What event of importance occurred in 1619?

A. The landing of the first cargo of African slaves in Jamestown, Va.

Q. Mention some important Negro national holidays.

A. In Liberia, July 26th is observed as Independence Day and December 1st as New Port Day; in the West Indies, August 1st is Emancipation Day; in the United States, January 1st is Emancipation Day; August 31st was set apart by the great International Convention which met in New York City, in 1920, as the International Holiday for Negroes.

Q. Who was Edward Wilmot Blyden?

A. The most learned Negro of modern times; born in the Danish West Indies in 1831, but

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was identified with Africa for fifty years; he was a distinguished statesman, philosopher, linguish and Arabic scholar; the author of several works on Negro history and sociology; he died on February 7, 1912, in Sierra Leone, West Africa.

Q. Who was James Africanus Beal Horton?

A. A native of Sierra Leone, West Africa, who became a surgeon-major, the highest rank ever granted a Negro in the British Army; he published a work on Tropical Diseases which was considered the highest authority on the subject; he died in 1880.

Q. Who was Sir Samuel Lewis?

A. A native of Sierra Leone, and for nearly a half century the greatest jurist of British West Africa; he was the second Negro to be made a Knight in the British Empire; he died in 1903.

Q. Who was the Right Reverend Samuel D. Ferguson?

A. The first Negro Bishop of Liberia; he died August, 1916.

Q. Who was Sir Conrad Reeves?

A. The first Negro to be made a Knight in the British Empire; a native of Barbados, B. W. I., and later Chief Justce; he died January, 1901.

Q. Who was Toussaint L'Overture?

A. A distinguished soldier, statesman and martyr, born in Haiti, May 20, 1743; became emancipator of Haiti and the conqueror of the European forces.

Q. Who was Crispus Attucks?

A. A Negro who led a mob in Boston against

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the British troops in the struggle for American liberty and freedom; he was the first to shed his blood for the cause of Independence, being killed in the streets of Boston, 1775.

Q. Who was Frederick Douglas?

A. A great Negro orator and statesman of international fame; born in Maryland in 1817; escaped from slavery in early manhood; lectured in America and England against slavery; died in Anacostia, D. C., February, 1895.

Q. Who was Booker T. Washington?

A. A famous Negro leader and industrial educator; founder of Tuskegee Institute; born in slavery in Virginia, 1858; trained at Hampton Institute; died in 1915.

Q. Who was Prince Hall?

A. The founder and organizer of Negro Masonry in America; he was born in the West Indies.

Q. Who was Reverend Alexander Grummell?

A. A distinguished clergyman of the Protestant Episcopal Church; born in New York City in 1819; his father was a prince of an African tribe; he received his early education in America, and later graduated from Cambridge University, England; was missionary in Liberia for several years; wrote several books on Africa; was a ripe scholar and the founder of the American Negro Academy.

Q. What are the independent Negro governments?

A. The Abyssinian Empire, the Liberian Republic, the Haitian Republic.

Q. In what other countries do Negroes have

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a large share in the government?

A. In Santo Domingo, Cuba and in several of the South and Central American Republics.

Q. What is the present Negro population of the United States?

A. About 15,000,000.

Q. What is the Negro population of the West Indies and adjoining provinces?

A. About 10,000,000.

Q. What is the total Negro population of the Western Hemisphere?

A. About 50,000,000.

Q. What is the total Negro population of the world?

A. About 400,000,000.

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

Q. What is the Universal Negro Improvement Association and African Communities League?

A. It is a social, friendly, humanitarian, charitable, educational, institutional, constructive and expansive society, organized for the general uplift of the Negro peoples of the world.

Q. What pledge do the members make?

A. To do all in their power to conserve the rights of their noble race and to respect the rights of all mankind, believing always in the brotherhood of man and the Fatherhood of God.

Q. Who founded the Universal Negro Improvement Association and African Communities League?

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A. The Honorable Marcus Garvey in Jamaica, B. W. I. in 1914, and in New York, U. S. A. in 1918.

Q. What is the motto of the organization?

A. "One God! One Aim! One Destiny!"

Q. What other motto has been selected?

A. "Pro Deo, Africa et Justitia;" which means, "For God, Africa and Justice."

Q. What is the slogan?

A. "Africa for the Africans."

Q. What is the jurisdiction of the Universal Negro Improvement Association?

A. Its jurisdiction includes all communities where people of Negro blood and African descent are to be found.

Q. Who are the ordinary members of the Association?

A. All people of Negro blood and African descent are regarded as ordinary members, and are entitled to the consideration of the organization.

Q. Who are the active members?

A. Those who pay monthly dues for the upkeep of the organization, and who in consequence have have first claim for all benefits to be dispensed.

Q. What are the objects of the Universal Negro Improvement Association and the African Communities League?

A. To establish a united brotherhood among the race; to promote race pride and loyalty; to assist the needy; to aid in the civilization of the native tribes of Africa; to develop independent Negro nations and communities; to establish diplomatic agencies in the principal countries

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and cities of the world for the representation and protection of all Negroes; to build educational institutions in Africa; to promote a conscientious spiritual worship among the native tribes; to conduct world-wide commercial and industrial intercourse for the good of the race; to improve conditions in all Negro communities.

Q. How may a charter be secured to establish a Division of this Organization in any community?

A. Seven or more citizens of intelligence, having the respect of the educated and cultured people of their community, on application, may be given a charter; provided there is no chartered Division already existing in such community. Chapters and branches of divisions may receive charters for work under the auspices of the chartered Division in any community where circumstances justify the existence of such chapters and branches.

Q. What is the governing body of the Universal Negro Improvement Association and African Communities League?

A. The International Convention which meets annually unless otherwise provided for.

Q. How is the Convention composed?

A. Of Deputies and Delegates from the various Divisions, and kindred Organizations, Societies and Orders subordinate to the Universal Negro Improvement Association and the African Communities League, such Deputies holding office for four years after election.

Q. Who are the High Officials and Rulers of this Asssociation?

A. A Potentate, a Supreme Deputy, a Presi-

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dent General, an Assistant President General, a Secretary General, an Assistant Secretary General, a High Chancellor, a Chaplain General, a Counsel General, an Assistant Counsel General, a High Commissioner General, a Speaker in Convention, an International Organizer, and Auditor General, a Surgeon General, and a Minister of Legions.

Q. What body do these High Officials form?

A. The High Executive Council, which is the ruling Body of the Organization in the interim between sessions of Convention.

Q. What is their term of office?

A. The Potentate and Supreme Deputy hold office permanently; all other High Officials hold office for four years, provided their conduct conforms at all times with the laws and principles of the Association.

Q. What are the qualifications for office in the Universal Negro Improvement Association and the African Communities League?

A. Candidates must be registered active members with all dues paid up; shall be Negroes; shall not be married to anyone of alien race; shall be conscientious in the cause of race uplift; shall be free from criminal conviction, and shall be of reputable moral standing and good education.

Q. From what source is the revenue of the Universal Negro Improvement Association and African Communities League derived?

A. From monthly subscriptions of not more than 25 cents per month, being the authorized dues of each active member, nodations, collections, gifts, profits derived from business, en-

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tertainments, functions or general amusements of an innocent nature.

Q. How is this revenue employed?

A. To defray the general expenses of the Organization, and to carry out its objects.

Q. How is money transmitted from the Local Division to the Parent Body?

A. The Secretary of each Division and subordinate Organization remits at the end of each month, through the Secretary General, to the High Chancellor, one-fifth of all monthly dues, and the net profits from local business under control of said Division, as also from all donations, grants, gifts, and proceeds of amusements, entertainments, and other functions, to be applied to the general fund of the Organization.

Q. Is there any tax levied on members of the Universal Negro Improvement Association?

A. Yes; a tax of one dollar is levied on every member, payable on January first, for the purpose of defraying expenses of the High Officials of the Organization and the leaders of the Negro peoples of the world.

Q. What is the entrance fee?

A. Each person pays an entrance fee of 25 cents when joining the Association.

Q. Who is the working-head of the Universal Negro Improvement Association and the African Communities League?

A. The President General, to whom all Divisions and subordinate Organizations are responsible, and on whom rests the general administration of all Local Divisions.

Q. May the Divisions admit any member of

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an alien race to active membership?

A. They shall admit none to active membership who is not of Negro blood?

Q. What descriptive emblem is worn by the members of the Universal Negro Improvement Association and African Communities League by which they may be known to other members?

A. They wear on their coats or blouses a button, with the colors red, black and green, which are the authorized colors of the Association.

Q. Is a charitable fund maintained by the Association?

A. All Local Divisions or Societies maintain a charitable fund for the purpose of assisting distressed members or needy individuals of the race.

Q. Are any loans made to members?

A. Each Local Division is required to maintain a fund for rendering assistance by way of loans of honor to active members.

Q. Does the Organization help its members to find employment?

A. Each Local Division is required to manage an employment bureau for the purpose of finding employment for the members of the Universal Negro Improvement Association and African Communities League.

Q. Where are the meetings of the Association held?

A. Each Local Division is required to maintain as far as possible a building of its own (rented, leased or purchased), in which the general meetings shall be held every Sunday afternoon or evening, presided over by the

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President; meetings shall also be held on week-day evenings.

Q. Has the Organization a Weekly Journal?

A. Yes; the "Negro World," controlled and directed by the President General, and circulated among Negroes everywhere, giving rgular accounts of the progress of the Association, and spreading propaganda of the Movement.

Q. Who are the subscribers to this Journal?

A. Each member of the Universal Negro Improvement Association and the African Communities League is required to be a regular subscriber to this Journal, in addition to paying the monthly dues and taxes.

Q. What provision is made for children and juveniles in the membership of this Association?

A. Infants are required to be brought by their parents to be dedicated by the Chaplain of the Division not later than three months after birth, at which time they enter the general membership of the Organization. In every Division a Juvenile Branch shall be formed, in which moral, spiritual, and racial instruction shall be given to the members.

Q. What is the African Legions Society?

A. An allied organization under the direction of the Executive Council and Potentate, for the purpose of giving military training to the men of our race between the ages of 18 and 55.

Q. What is the Black Cross Nurses Society?

A. It is another allied organization having for its purpose the trainig of women of the Ne-

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gro race in First Aid to the Injured, and in promoting the charitable objects of the Organization as may be required of them by the High Executive Council.

Q. What commercial and industrial organizations are allied with the Universal Negro Improvement Association and American Communities League?

A. The Black Star Line Steamship Company Inc., which trades between the United States, the West Indies, Central America and West Africa; the Negro Factories Corporation, which conducts a laundry, a millinery store, and other establishments.

THE DECLARATION OF INDEPENDENCE

Q. When was the Declaration of Independence of the Negro people of the world drafted and adopted?

A. At the first International Negro Convention, held in Liberty Hall, New York City, U. S. A., from August 1 to August 31, 1920.

Q. Who presided over this Convention?

A. The Honorable Marcus Garvey, President General of the Universal Negro Improvement Association, the Organization under whose auspices the Convention was held.

Q. Who composed this Convention?

A. Negro Deputies from every country of the World inhabited by people of our race.

Q. By what name is this Declaration known?

A. The Declaration of Rights.

Q. What were the causes for this Declaration?

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A. The reports brought by representatives from all over the world concernng the wrongs and injustices which our people suffer at the hands of white men; their determination in the future to secure their just rights, and to demand equal opportunity and treatment with other men.

Q. When was the Declaration signed?

A. At 5:00 P.M. on August 13, 1920, beneath a display of flags of many countries, including those of the United States, the Provisional African Republic, Liberia, Haiti and Abyssinia.

Q. What were some of the grievances reported by the various delegates?

A. Discrimination in public hotels because of race and color; denial of the right of public trial when accused of crime; lynching and burning by mobs; discrimination in public conveyances in the southern part of the United States; inferior education for our children in separate schools; denial of an equal chance to earn wages for the support of our families; exploiting of the Continent of Africa, and inhuman treatment of the natives by European nations; denial of the privilege to vote in some southern states, and of a voice in the administration of the laws; discrimination in the Civil Service, and other departments of the Government; secret and cunning devices in the British and other West Indian Islands and colonies to deprive our people of those fuller rights of government which white citizens enjoy; peonage and serfdom both in the West Indies and the southern states of America.

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Q. What decision was arrived at after the Convention had listened to these grievances for a space of one week?

A. That the Deputies should emphatically protest against all such inhuman, unchristian and uncivilized treatment, and invoke the condemnation of all mankind in order to encourage our race all over the world to overcome the handicaps and difficulties surrounding us, and to push forward to a higher destiny.

Q. What does the first clause of the Declaration of Rights state concerning the citizenship of Negroes?

A. It declares all men, women and children of our blood throughout the world free denizens of the countries in which they live, but claims them as free citizens of Africa, the Motherland of all Negroes.

Q. On what principle do we claim Africa for the Negro people of the world?

A. On the principle of Europe for the Europeans, and Asia for the Asiatics, we also demand Africa for Africans at home and abroad.

Q. Should the Negro endeavor to possess himself of Africa?

A. We believe it his inherent right so to do, and that such possession shall not be regarded as an infringement on any claim made by any race or nation.

Q. What is our attitude towards those nations who have seized the territories and natural wealth of Africa?

A. We strongly condemn their cupidity, and place on record our solemn determination to

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reclaim the treasures and possession of this vast continent of our forefathers.

Q. What protest do we make against the treatment accorded the naties of Africa?

A. We protest against depriving them of their lands, and exercise of free citizenship within their own country; against the atrocious crimes of whipping, flogging, and overworking of such natives, and demand that all such barbarous practices be abolished.

Q. Mention one such atrocious and disgraceful practice.

A. The shaving of the heads of Africans, including females, when placed in prison as a punishment for crime.

Q. Should Negroes demand the right to elect their own representatives in the Legislature?

A. Wheresoever they form a community among themselves they should be given the right to elect their own representatives in all law-making bodies, councils, or other institutions which exercise control over that particular community.

Q. Should Negroes be represented on juries?

A. We declare it unfair and prejudicial to the rights of Negroes in communities where they exist in considerable numbers to be tried by a judge and jury composed entirely of an alien race, and demand that in all such cases members of our race be given representation on the jury.

Q. What do we declare concerning "taxation without representation?"

A. We declare it unjust and tyrannical and that there should be no obligation on the part

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of Negroes to obey the levy of tax by any law-making body in which they are denied representation.

Q. What do we believe about any law discriminating against the Negro?

A. That it is not only unfair and immoral, but an insult to the race as a whole, and therefore should be resented by the entire body of the Negro people.

Q. How should the word "Negro" be written?

A. Always with a capital "N;" we should demand that all newspapers, periodicals, and books published should observe this rule.

Q. Should the Negro endeavor to live in peace with all other men?

A. Undoubtedly so; but when other races and nations provoke our ire by infringing upon our sacred rights, war becomes inevitable, and any attempt on our part to free ourselves and protect our rights and heritage becomes justifiable.

Q. What does the Declaration of Rights say concerning lynching?

A. That the lynching of human beings by burning, hanging, or any other means is a most barbarous practice, and a shame and a disgrace to civilization, and that any people guilty of such atrocities should be considered outside the pale of civilization.

Q. What does it state concerning the "Freedom of the Press?"

A. That we believe in the doctrine of the "Freedom of the Press," and protest against the suppression of Negro newspapers and per-

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iodicals in various parts of the world, and call upon our people everywhere to employ all available means to prevent such suppression.

Q. Menton some further conditions against which protests are made.

A. Boycotting of Negroes from industry and labor in any part of the world; the system of education which denies Negroes the same privileges and advantages as other races; segregated districts; separate public conveyances and accommodations by land or sea; curtailing of free speech; the publication of scandalous and inflammatory articles by the white press tending to create racial strife; the exhibition of picture films representing the Negro as a cannibal, and the carricathres on the stage which hold up our race to ridicule.

Q. Mention some important rights which we demand in the Declaration.

A. Self-determination of all peoples; freedom of religious worship; the right of an unlimited and unprejudiced education for ourselves and our children; the right of free emigration of Negroes to any country or state without molestation or discrimination, especially when they pay equal fare with travellers of other races.

Q. Did the International Convention choose any Leaders for our race?

A. Yes; it elected a Provisional President of Africa, a Leader for the American Negroes, and two Leaders for the Negroes of the West Indies, Central and South America.

Q. Why were these Leaders elected?

A. To look after the welfare of our people

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everywhere, and to demand from the various governments under which they live equal opportunity and equal treatment with other races of people.

Q. What are the National Colors of the Negro Race as selected by the Convention?

A. Red, black and green.

Q. What do these Colors represent?

A. Red is the color of the blood which men must shed for their redemption and liberty; black is the color of the noble and distinguished race to which we belong; green is the color of the luxuriant vegetation of our Motherland.

Q. What National Anthem did the Convention authorize for our race?

A. That which begins "Ethiopia, thou land of our Father," composed by Burrell and Ford.

Q. As this anthem should be known by all Negro youth, please recite it.

Ethiopia, thou land of our fathers,
Thou land where the gods loved to be,
As storm cloud at night sudden gathers
Our armies come rushing to thee.
We must in the fight be victorious,
When swords are thrust outward to glean;
For us will the vict'ry be glorious
When led by the red, black and green.

CHORUS

Advance, advance to victory!
Let Africa be free!
Advance to meet the foe
With the might
Of the red, the black, and the green.

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Ethiopia, the tyrant's falling
Who smote thee upon thy knees;
And thy children are lustily calling
From over the distant seas.
Jehovah the Great One has heard us,
Has noted our sighs and our tears,
With His spirit of love He has stirred us
To be one through the coming years.

CHORUS

O Jehovah, Thou God of the ages,
Grant unto our sons that lead
The wisdom Thou gav'st to Thy sages
When Israel was sore in need.
Thy voice thro' the dim past has spoken,
Ethiopia shall stretch forth her hand,
By Thee shall all fetters be broken
And Heav'n bless our dear Motherland.

Q. What will this Declaration of Rights accomplish for Negroes?

A. It will secure for them their complete rights and privileges and the unlimited enjoyment of liberty.

Q. Did not an Act of the British Parliament and the Emancipation Proclamation of President Lincoln give freedom to Negroes in the West Indies and in the United States?

A. Only in the sense of freedom from compulsory labor and servitude.

Q. What is our attitude to the League of Nations?

A. We declare it null and void in that it deprives millions of Negroes of the right of liberty, self-determination and self-government.

Q. Do we believe in the "Golden Rule?"

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A. Yes; we cheerfully accord to all men their rights and privileges and in turn make the just demand that they do unto us as we would unto them.

Q. What declaration do we make concerning our women and children?

A. That, with the help of Almighty God, we swear to protect their honor and virtue even with our lives.

Q. Should Negroes engage in any war which alien races are waging against each other?

A. Only in case of the defence of the country in which they live from external aggression, and only when given consent by the chosen Leader of the Negro people of the world.

Q. What do we declare concerning the seas?

A. We believe in the absolute freedom of the seas for all peoples and demand a free and unfettered ocean intercourse with Negroes everywhere.

Q. What International Holiday for the Negroes of the world was ordered by the Convention?

A. August 31st of every year.

Q. Do Negroes intend to support this Declaration of their Rights and Independence?

A. They pledge to maintain it as the Magna Charta of their race and solemnly swear to defend it with their lives, their fortunes, and their sacred honor.

Q. Who were the signers of this immortal Document?

A. Marcus Garvey, James D. Brooks, James W. H. Eason, Henrietta Winton Davis, Lionel Winston Greenidge, Ardian Fitzroy Johnson,

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Rudolph Ethelbert Brissaac Smith, Charles Augustus Petioni, Thomas H. N. Simon, Richard Hilton Tobitt, George Alexander McGuire, Peter Edward Baston, Reynold R. Felix, Harry Walters Kirby, Sarah Branch, Marie Barrier Houston, Georgie L. O'Brien, F. O. Ogilvie, Arden A. Bryan, Benjamin Dyett, Marie Duchaterlier, John Phillip Hodge, Theophilus H. Saunders, Wilford H. Smith, Gabriel E. Stewart, Arnold Josiah Ford, Lee Crawford, William McCartney, Adina Clem. James, William Musgrave La Motte, John Sydney de Bourg, Arnold S. Cunning, Vernal J. Williams, Frances Wilcem Ellegor, J. Frederick Selkridge, Innis Abel Horsford, Cyril A. Crichlow, Samuel McIntyre, John Thomas Wilkins, Mary Thurston, John G. Befue, William Ware, J. A. Lewis, O. C. Kelly, Venture R. Hamilton, R. H. Hodge, Edward Alfred Taylor, Ellen Wilson, G. W. Wilson, Richard Edward Riley, Nellie Grant Whiting, G. W. Washington, Maldena Miller, Gertrude Davis, James D. Williams, Emily Christmas Kinch, D. D. Lewis, Nettie Clayton, Partheria Hills, Janie Jenkins, John C. Simons, Alphonso A. Jones, Allen Hobbs, Reynold Fitzgerald Austin, James Benjamin Yearwood, Frank O. Raines, Shedrick Williams, John Edward Ivey, Frederick Augustus Toote, Philip Hemmings, F. F. Smith, E. J. Jones, Joseph Josiah Cranston, Frederick Samuel Ricketts, Dugald Augustus Wade, E. E. Nelom, Florida Jenkins, Napoleon J. Francis, Joseph D. Gibson, J. P. Jasper, J. W. Montgomery, David Benjamin, J. Gordon, Harry E. Ford, Carrie M. Ashford, Andrew N.

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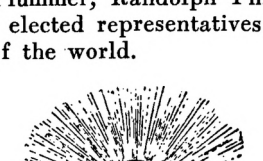
Willis, Lucy Sands, Louise Woodson, George D. Creese, W. A. Wallace, Thomas E. Bagley, James Young, Prince Alfred McConney, John E. Hudson, William Ines, Harry R. Watkins, C. L. Halton, J. T. Bailey, Ira Joseph Toussaint Wright, T. H. Golden, Abraham Benjamin Thomas, Richard C. Noble, Walter Green, C. S. Bourne, G. F. Bennett, B. D. Levy, Mary E. Johnson, Lionel Antonio Francis, Carl Roper, E. R. Donawa, Philip Van Putten, I. Brathwaite, Jesse W. Luck, Oliver Kaye, J. W. Hudspeth, C. B. Lovell, William C. Matthews, A. Williams, Ratford E. M. Jack, H. Vinton Plummer, Randolph Phillips, A. I. Bailey, duly elected representatives of the Negro people of the world.



Sworn before me this 15th day of August, 1920.

(Legal Seal) JOHN G. BAYNE,

Notary Public, New York County.

New York County Clerk's No. 378; New York County Register's No. 12102. Commission expires March 30, 1922.

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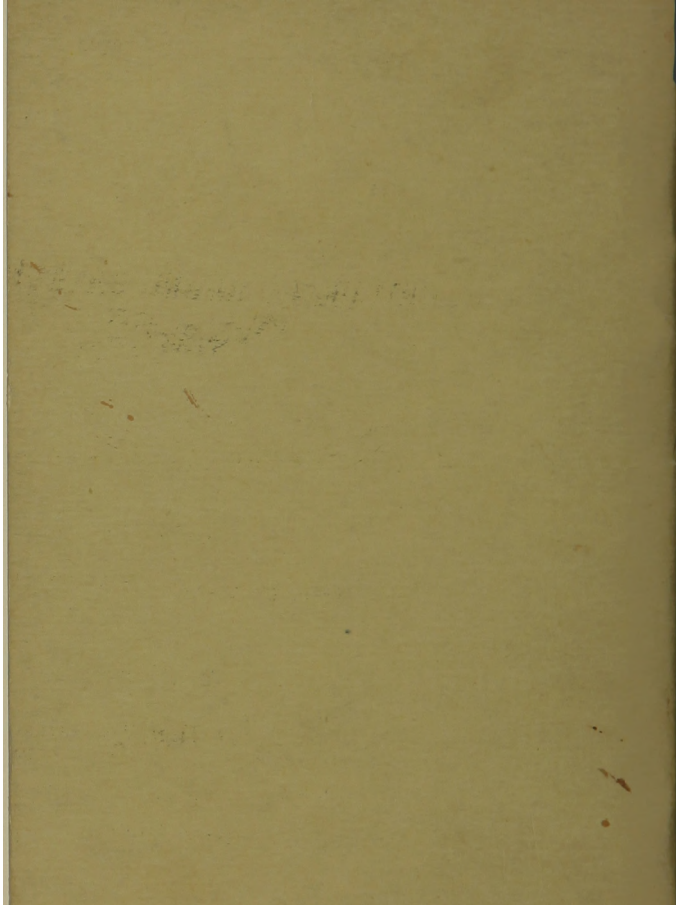

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